THE PACIFIC

A religious and family paper

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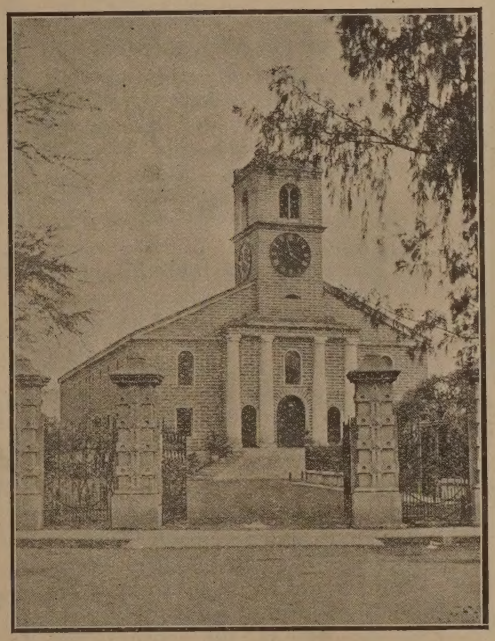

First Native Church, Honolulu.

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The Strip of Green.

Two friends were driving along a country road, and as they went each kept calling the other's attention to some new charm in the scene. "How prettily the brook winds over there in the meadow," said one, pointing to a zigzag line of brilliant green, in vivid contrast to the hues of the surrounding landscape. The girl strained her eyes. "Why, I can't see any water; can you?" Her friend laughed. "No, I don't see the brook itself. But that strip of green tells me that the water is there."

Young people are sometimes troubled by the thought that they have so little opportunity to give their testimony for Christ. And yet, even when it is impossible to put their purposes into words, there are other things which speak as plainly. There is a kindness which springs only from love, a patience and courage which grows out of faith. Those who are too far away to hear the murmur of the brook may read its message in the verdure and beauty which it has made possible.—Selected.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, April 28, 1904

A WORD FOR THE MINISTER WHO IS GROWING OLD.

The young minister usually has but little trouble in making a place for himself in life. The difficulty comes especially to those who are advanced in years. So frequently these trials come to our notice that we feel that a good word now and then for the man who is getting along in years may not come amiss. The following from the Philadelphia Public Ledger is worth quoting: "The young minister brings new ideas and fresh enthusiasm; he is audacious, confident, brilliant. But the old minister is likely to be the wiser; years of dealing with human souls in the most serious concerns of existence have taught him a sagacity which the revised manuals of pastoral practice may not teach; a knowledge of things heavenly which formal systems of divinity may not impart; an impressiveness of speech which the most skilled homiletical instruction may not confer. Knowing his spiritual children, their histories, their temperaments and temptations, his exhortations are not aimless; if they are ventured upon at all, they are pointed with knowledge and mellowed with experience. As he goes in and out of the doors of his people he walks as a familiar and trusted friend, whose counsel is revered, and whose comfort treasured. As he stands in the sacred desk, he is concerned less to stir the mind with novelties than to win the heart to faith in abiding victories. The passing years bind him with strengthening bonds of affection to those whose children he has christened, whose dead he has laid to rest. Thus endeared by affectionate recollections, he recommends religion—perhaps little availing himself of its terrors, but rather pouring out its compassionate healings—by a long exhibited life of faithful godliness."

The present writer has no criticism to make of the young minister, but in a day and age when the demand is more than ever before for the young man, and when the good the older man can do is not always rightly considered, he does wish to give the testimony that from boyhood the ministers who have helped him the most have, with one exception, been men of advanced years. May God bless the young ministers, and may their numbers be multiplied! The church needs them. They are doing the work of the Master grandly. But let the churches take heed lest they undervalue those who are no longer young.

A writer in a London paper states that nearly a third of the legislators in England are drawn from the whiskey-distilling and beer-drinking fraternity.

GOD'S THOUGHTS.

Some half dozen times God's thoughts are referred to by psalmist and prophet. They are declared to be very deep. Could anything else or less be imagined of the thoughts of the Supreme Being? When we consider the works of God, so wonderfully ordered, and remember that all which we can see are but the outskirts of his ways, but a small whisper of his power, then we come to know, with the prophet, that God's thoughts, of which his works are an expression, cannot be as the thoughts of man. Not only are they very deep in their origin, but also very high in their purpose, as much higher than man's thoughts as the heavens are higher than the earth. Therefore we freely acknowledge that we need never hope to find out the deep things of God, and barren speculation gives place to fruitful faith, and trustful obedience.

Twice we read that God's thoughts are innumerable. They cannot be reckoned up; they are more in number than the sand; the sum of them is beyond imagination. How great the stretch, how vast the compass which God's thoughts embrace! Nothing can be too great, nothing is too small to be included in his case. Infinite love conceives those thoughts; infinite wisdom makes them effectual; infinite power causes them to stand to all generations. We worship a transcendent God, an immanent God, a God infinite, eternal and unchangeable.

Can such a Being be concerned for every one of us, however insignificant, Let the psalmist answer: "I am poor and needy; yet the Lord thinketh upon me." The thoughts of God are to us-ward. God is often not in our thoughts, but we are never out of God's thoughts. When we awake each morning we are still with him. And what are God's thoughts toward us? Let the prophet tell us on God's behalf: "I know the thoughts that I think toward you, saith Jehovah, thoughts of peace and not of evil, to give you hope in your latter end." But to know how precious are God's thoughts concerning us, we must study the meaning of the life and words of Jesus Christ. He has given us the fullest revelation of our Father's will and love. For the unfolding of all God's thoughts toward us only an eternity can suffice.

It is definitely settled now that Dean Sanders of Yale, Professor McFadyen of Knox College, Toronto, and the Rev. Dr. Meredith of Pasadena, California, will be on the list of lecturers and teachers at the summer school of theology at Pacific Seminary in Berkeley from July 25th to August 5th.

The Religious World.

A press dispatch in an Eastern paper states that Dr. John P. Hearst, pastor of the Presbyterian church at Hammond, Indiana, startled his congregation by declaring in the pulpit that playing cards for prizes and for money were practically the same. He preached a sermon which was suggested by the arrest for crime of four boys whose downfall was attributed in part at least to card playing in their homes for prizes. It is said that the society ladies of the congregation were shocked at the declaration of the pastor. But why should they be shocked at his declaration unless perchance it disclosed to them a truth which they had never before perceived, that all playing for prizes fosters the gambling spirit? It was not this, however. The women were shocked because the minister placed playing for prizes and gambling for money with cards on the same level. We commend his declaration to the earnest and prayerful consideration of all Christian people who use cards in this manner. We have nothing to say against card playing except that a great amount of valuable time is given thereto which could in very many instances be used otherwise more advantageously. But we do object to any such use of cards as may foster the gambling spirit.

The Rev. Dr. John Watson, known in literature as Ian Maclaren, reviews in the British Weekly the biography of Matthew Arnold by G. W. Russell, and indicates the influence of Arnold in his life. Evidently Carlyle, Arnold and Ruskin have been his great teachers. After showing that the biographer makes it evident that Arnold was loyal to the spirit of Christ Dr. Watson quotes the words of a person in intimate relations with Arnold, words uttered to him soon after Arnold's death: "The public had no means of estimating Matthew; they judged him by his theology, which I thought was wrong; we judged him by his religion, and that was always right." Dr. Watson gives his own estimate as follows: "It may be safely said that in our day there did not live either in church or state any man of more engaging character, so cleansed from envy and bitterness, so uncomplaining and manly amid the hardships of his life, so entirely delivered from everything mercenary and worldly, so pure and spiritual in his thoughts and aims, so devoted to those whom he loved, and who loved him. His life was, so far as can be said of any man, faultless, and to faultlessness was added what does not always go with it, a certain winsomeness which proved that he not only taught, but had entered into the secret of Jesus." Dr. Watson tells a lso of a coversation which he had with Arnold only a short time before his sudden death, during which he spoke of the hymn, "When I survey the wondrous Cross," as one of the finest in our language and quoted certain stanzas of it with much feeling. And so for these and other reasons, despite the fact that in the reaction from the unhesitating dogmatism of scholastic ages he seemed to treat lightly the body of the Christian faith, the opinion is that Arnold was certainly loyal to the spirit of Jesus.

For many years the Rev. Dr. Griffith John has been one of the most noted missionaries in China. We believe that he is the veteran worker among those sent out from England. In a recent report he states that the past year has been the richest in result in Central China, and he trusts that the day is not far distant when all the missions shall have the joy of reckoning their converts not by the hundreds but by the thousands. He says concerning the attitude of the people: "The people are everywhere very friendly and accessible. The change in the attitude of the people towards us is making missionary life in China a very different thing from what is was in the earlier days. Intercourse with them has become easier, and preaching to them has become more enjoyable. The opprobrious epithets of former days are seldom heard now, and as for stone-pelting and dirt-throwing, they seem to have become things of the past. Here and there the Christians are still exposed to petty persecutions from their heathen neighbors; but these troubles are far less frequent than they used to be, and far more manageable." As to the attitude of the officials Dr. John says that a great change has taken place. Whenever they are approached on behalf of the converts they are almost invariably found to be fair-minded and disposed to do the right thing. This attitude greatly widens the influence and adds to the success of the missionaries. Strange as it may seem Dr. John states that their chief enemy at the present time is the Roman Catholic church. We quote his exact words here: "The converts made by that church these days are, for the most part, utterly lawless; they seem to find their chief joy in oppressing the people and tormenting the Protestant Christians. The native priests show the greatest recklessness in the admission of church members, and the foreign fathers, with few exceptions, seem to love to have it so. This is an enemy with which we find it difficult to deal, and it is to be feared that the difficulties will grow and multiply as the years go on." Dr. John is not a captious critic, and there is doubtless a course of conduct on the part of Roman Catholics in Central China which is far from consonant with the teachings of the Master. Oh, for the day when bigotry shall be known no more upon the earth!

The Rev. Clarence D. Herriott's experiences thus far in missionary work at Hangchow, China, leads him to say in a recent letter to his relatives in San Francisco: "When I consider how great is the work and how crying is the need, I can scarcely wait to tell the good news to waiting and hungering souls." Mr. Herriott has been studying earnestly to master the language, and had the encouragement at the time he passed his first quarterly examination of the statement by the examiner that he had made far more than the usual progress, having covered about twice as much ground as the average missionary in the same length of time. He says that he was greatly helped by a letter from Mr. Robert Speer, in which he gave him the following prescription for learning the language: "Hard work; a willingness to make mistakes; a love of the people, leading to constant mingling with them; persistency; exercise enough to keep one's head from going to smash, plus plenty of prayer." Mr. Herriott writes of attending a Chinese Y. M. C. A. meeting one Sunday evening, that being for him the fifth service that day. Those present took part without hesitation. One speaker asked that prayer be offered for Mr. H. in learning their language, because of the need for more workers. Concerning his Chinese teacher, he says that he is not a Christian, though he has taught seven ordained missionaries and is 64 years old. "He has had much light and believes our doctrine is beautiful; but he is engaged in making spirit-money with his sons. He is looking out for his coffin and burial place. Most of the Chinese do this years before their death. They consider death to be the greatest event of their lives.

We are praying that the light of Christ, at the eleventh hour, may penetrate the darkness of his indifferent heart." Mr. Herriott's first missionary work was in the selling of Christian calendars. Although not knowing many Chinese words he has succeeded in selling hundreds of these. His cry in Chinese is: "Monthly calendar; five cents apiece. Do you want to buy?" In this connection he writes: "I do enjoy the work; and sometimes I can say a word, broken though it may be, for Christ. We usually go up to the city hill filled with temples, where thousands are bowing to hideous creatures of gold, silver, wood and stone. In front of the temples there are actors and story-tellers, museum shows, phonographs; and venders of every sort are busy selling their wares. It is like an immense circus or fair day. On every hand beggars abound. Such horrible looking sights I could hardly believe in if I did not see them." Of a Chinese feast given by a Christian Chinese in honor of his daughter who was about to be married he writes: "Four of us were seated at the table of honor and were served with a dozen different courses, consisting of shark's fins, sea-slugs, shrimps, sparrows, boiled chicken, etc. We were expected to use chop-sticks. Try it yourselves, using only one hand, and see if you can skillfully and gracefully pick up a grain of rice and convey it to your mouth in safety." As this consecrated young man looks out over the needs of that great heathen city of 800,000 people he expresses the wish that all Christian mothers would inspire their children with the missionary spirit. Lack of parental encouragement and consent he regards as the greatest hindrance to the speedy thrusting forth of many workers to meet the great need.

Busy World Notes.

About a year ago the saloons, twenty-four in number, were voted out of the little city of Mt. Vernon, Ohio, and this is what a resident of that place said a few weeks ago: "Since the saloons have left, Mt. Vernon has put on new life in every departmnt. More improvement has been made than for many years. Our manufactories are all full, and every wageworker has all he or she can do, with good pay, and there is nothing that feels it more than the churches."

Among the interesting features of The Century for May are the articles on Korea by the Rev. Dr. Arthur J. Brown, secretary of the Presbyterian Board of Foreign Missions, and H. B. Hulburt, who has been for several years the editor of the Korean Review, published at Seoul. Mr. Hulburt's article considers the probable fate of Korea in the event of victory, either by the Russians or the Japanese, and the relation and the results the war will have upon American interests. Dr. Brown has been traveling in Korea and thus familiarized himself with the conditions whereof he writes.

A letter to the editor of the British Weekly by several Transvaal ministers, makes it evident that the very large majority of those who look at the question of the introduction of Chinese labor into the mines of that country from the local view-point are of opinion that such labor is needed. This letter is signed by a Wesleyan, a Presbyterian and a Congregational minister, who state that a vast majority of laymen, members of the churches, earnest Christian men, and men on whose judgment they have long relied and of whose integrity they have no shadow of doubt, feel convinced that the Chinese labor is necessary and desirable. A few, it is said, are of opinion that the conditions have been brought about by the subtle policy of invested interests. These ministers, the vice-president, the secretary, and one of the executive members of the Transvaal Church Council, express the emphatic conviction that the regulations do not approximate to slavery, and that to use the word in that connection is a gross misuse of language.

A few months ago we made mention of the brave woman who was doing a noble work among the mountaineers of Kentucky, and who had become know as "The Guardian of the Pass." Statement was made of the meager furnishings of this woman's log cabin and of the beautiful Christian spirit manifested by her as she held to her isolated post in that mountain region that she might minister to the needs of that people in the name of him who loved us and gave himself for us. We are glad to be able to chronicle the fact that hearts were touched from Maine to California, and Isabel C. Barrows announced recently in The Christian Register that $227 had been received and applied in making comfortable quarters for Miss Fox and in some improvements on the school room into which she gathers the needy children of that mountain region. Among the gifts was one from a man 84 years old whose gift it is said was doubled by his charming letter and "an old man's blessing on the brave girl."

In an historical survey of the woman's suffrage movement a few, days ago in Faneuil Hall, Boston Mr. H. B. Blackwell of the Woman's Journal, stated that until the year 1828 it was not deemed proper for a woman to attend a public lecture in Massachusetts, and much less proper to speak in public. The emigration of so many native born people from the state during the last quarter of a century and the coming in of so many foreigners was given as the reason for the withholding of full suffrage from women in that New England commonwealth. Such extension as there has been of the suffrage since school suffrage was first given to women in Massachusetts is an earnest of what the future may be relied upon to give. Since that time school suffrage has been given in fifteen other states, full suffrage in three, taxpayer's suffrage in three and municipal suffrage in one. Full suffrage has been given also in Australia and New Zealand. Today in England, Scotland, Ireland and in many of the British colonies women vote for all officers except members of parliament. As the world moves it must move toward full suffrage everywhere for women. It is just as much woman's natural right to vote as it is man's natural right; and it is just as much her duty also.

Speaking last week at a meeting in Boston of the Mount Holyoke Alumnae Association the Rev. Dr. Judson Smith said that in some respects the relation of the Mt. Holyoke alumnae to the college is different from the relation of the alumnae of other colleges to their respective institutions. Reference was made to the spirit implanted in Mt. Holyoke by its founder, Mary Lyon. The story of the early years of the college was regarded as a unique possession. In that foundation work and in the life of Mary Lyon it was said that the alumnae should take especial pride, and always the aim should be, not to make the college just like other colleges, but to give it a character of its own. What a grand life that of Mary Lyon was! And what splendid influences have gone out from that educational institution! The memories of the past that arise today around that sacred place must be a constant in-

spiration. The present writer has thought often that if he had a daughter he should prefer for her Mt. Holyoke to any other educational institution. She who said that there was but one thing she feared, and that was that she might not know and do all her duty, lives today in many earnest, helpful, beautiful lives. May she live in many more as the years go by!

Well worth quoting are the words of the Japanese captain, Yatsushiro, of the warship Asama, to the five volunteers sent by him to share in the desperate attempt to sink merchant vessels a few weeks ago in the channel at Port Arthur. His words, as translated in the New York Sun, were: "In ordering you to this almost certainly fatal mission I feel as I would if I were sending beloved children to their deaths. Yet had I a hundred children, I could not but wish that they might all have the privilege of going upon such a herioc mission. Or had I one, and but one child, I would equally desire that he might be chosen to face death in the performance of such a glorious duty. You, my brave comrades, have been chosen for this duty, and I adjure you, work! even when wounded and maimed, still work to the end! And, above all, never fail in strict and prompt obedience to the orders of your commander. Feeling that you will give heed to what I say, I am sure that I may safely send you upon this desperate mission. I do not need to say that you should be ready to give your lives for honor and for duty. Nevertheless, I do not mean that you should sell your lives cheaply, or that you will gain fame by sacrificing them needlessly. All that I mean is that you should not shrink from death in the performance of duty. I give you wine to take with you, not to be drunk for the stimulation of your courage, but solely for use in case of wounds or injury. Remember, you represent the 'Asama,' and do not forget that it would be a disgrace to have it said that men from the 'Asama' risked their lives under the excitement of wine. I shall long for the glorious moment when you may return to us after the successful fulfillment of your duty and when we may testify our joy by drinking to you in the wine you now take with you. Go, therefore, my brave comrades. With perfect faith in the grace of heaven and courageous submission to the will of God, perform with serene confidence the important task intrusted to you." The New York Churchman remarks concerning this utterance: "Japan is not yet a Christian nation, but Captain Yatsushiro's words suggest that she will not prove unworthy of the mission." All who regard Japan as fighting for her very existence as a nation will rank this utterance high on the list of the noble and lofty utterances of the patriots of the centuries.

THE METHODIST HERESY TRIAL.

So far as we have noticed satisfaction has been expressed by the religious papers of the country over the acquittal of Prof. Borden P. Bowne of Boston University, who was charged with and tried for heresy. All of the five persons selected to sit in judgment voted that none of the five specifications in the charge against Dr. Bowne were sustained. Among the evidences submitted to disprove the charges were extracts from a sermon given by Dr. Bowne at Wellesley College, on the text: "For ye know the grace of the Lord Jesus, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." These extracts present, it is said, his general views, and they will no doubt be read with interest at this time by our readers. We quote as follows:

"This doctrine, you will notice, is not presented as something new, but is assumed as something known. 'For ye know the grace,' etc. Our Lord had existed before his incarnation. He had been rich, rich in the ineffable divine fellowship of the Father with the Son, rich in the glory which he had with the Father before the world was. As Paul declares in another passage, our Lord had originally been in the form of God, yet had not thought equality with God a thing to be insisted on, but emptied himself, taking the form of a bond servant and becoming obedient unto death, even the death of the cross. And all this had been done for our sakes. For us he became poor. For us he laid aside the glory which he had with the Father, and became subject to human limitations and conditions. And all was done in order that by this infinite love and sacrifice we might be lifted up to God. No one who allows any authority whatever to Paul can read these passages and suppose that our Lord's existence began in the stable at Bethlehem. * * * The net result of theological study is that, while God in his absolute existence must always remain a fathomless mystery to us, we come nearest to the truth when we think of God as the Father, the Son, and the Spirit. This is the doctrine of the Trinity, a doctrine mysterious enough no doubt, yet after all the line of least resistance, both from the biblical and from the philosophical standpoint. There is no view which is not attended with great difficulty when we try to think it through. The conception of a community of persons in the unity of the divine existence is no worse off in this respect than the conception of a single and lonely personality without the eternal fellowship which moral life demands. Likewise, the net result of Christological thought is that Jesus was not merely the son of Mary, but was also the Son of God, who took upon him the laws and limitations of the human lot and thus became man in order that he might lift us to God. This is the doctrine of the Incarnation, which depends for its possibility on the other doctrine of the Trinity. * * * I know something of the arguments whereby we seek to keep up our faith in the divine goodness in the presence of the world's pain and sorrow and the manifold sinister aspects of existence. I do not disparage them; upon occasion I use them; but I always feel that at best they are only palliatives and leave the great depths of the problem untouched. There is only one argument that touches bottom and that is Paul's question: He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? We look on woes of the world. We hear the whole creation, to use Paul's language, groaning and laboring in pain. We see a few good men vainly striving to help the world into life and light; and in our sense of the awful magnitude of the problem and of our inability to do much, we cry out: 'Where's God? How can he bear this? Why doesn't he do something?' And there is but one answer which satisfies; and that is the Incarnation and the Cross. God could not bear it. He has done something. He has done the utmost compatible with moral wisdom. He has entered into the fellowship of our suffering and misery and at an infinite cost has taken the world upon his heart that he might raise it to himself. This is the highest revelation. Of course the order of life is still mysterious. The mystery of pain is not yet solved. But in the presence of this revelation we say, with the apostle: What shall separate us from the love of God? For he that spared not his own Son for our sakes must with

him give us all things; so that against all evils and distresses whatsoever we are more than conquerors through him that loved us. * * * [In the Incarnation] we see God in act, in self-revelation. The Divine Son is living the ideal human life before men to reveal that heart of God, to show us God's thought of humanity, and the way God would have us live. The Divine Son is bearing the sins and sorrows of men, and is faithful unto death; that he may make known the love and righteousness of God and redeem the world unto himself. The Divine Son identifies himself with the least of these his human brethren, so whatever is done to them is done to him. These things are the essence of Christianity; but what becomes of them apart from the Incarnation? It is one thing if it was only a Jewish peasant who uttered these words; it is quite another if the speaker was the Lord of life and glory. It is one thing if he who hung on the cross was only a good young Jew of Nazareth, meeting an undeserved and shameful death—such things have happened before and since; but it is quite another if he was the Son of God who might have summoned twelve legions of angels, but who for love's sake endured the cross and the contradiction of sinners against himself. The power is gone if we are dealing with Jesus the carpenter's son; for the power depends not on the words and deeds themselves, but on him who said and did them. The infinite poverty appears only as we contrast it with the infinite riches; and only in this contrast is the infinite love revealed. The life and character of Jesus acquire their supreme importance only through the Incarnation." Dr. Bowne was charged with denial of the trinitarian conception of the Deity and of the moral attributes of the Deity as set forth in certain articles of the Methodist statement of faith. It was claimed also that his views as to the inspiration of the Scriptures, as to miracles and the atonement were destructive.

Commenting on the verdict in the New York Christian Advocate, the Rev. Dr. Buckley, its editor, and who was Dr. Bowne's counsel, says that in the tribunal every shade of view within the pale of general conformity to the evangelical theology was represented; that some would be classed with moderate "higher critics," while others held more closely to "the form of sound words" as received from the founder of Methodism. Dr. Buckley says further that had the testimony shown that the accused believes and teaches Christ to be less than God, that his sufferings were only those of a martyr, or that all men will finally be saved, or that beyond this life men who have deliberately rejected the gospel will find another probation, the tribunal would have convicted him, and that his counsel would have forsaken him.

FIRST NATIVE CHURCH OF HONOLULU.

H. H. Parker.

Kawaiahao church, weather-beatein outside, beautiful in its inner simplicity, stands guarded by stately palms, a prominent landmark in the heart of Honolulu.

This first native church of the city was organized in 1825 by Rev. H. Bingham. At first services were held in grass houses, immense structures resembling wigwams and capable of holding three or four thousand people.

In 1842 the present edifice of coral rock was built, not for a day, but to stand the storms of ages. The large audience which filled the building at the dedication was a living witness of the interest shown by all classes. At the close of the solemn service the vast assembly rose, and with one voice dedicated the church "To Jehovah, our God forever and ever."

Many stirring events have taken place within these walls—some historical and full of meaning to the people of Hawaii.

Up these aisles kings and queens have walked with royal tread to pledge their marriage vows.

To the sounds of bitter wailing high chiefs were carried through these massive doors to the silent tomb. The church was filled with most beautiful and costly Kahilis when the body of Emma, the noble queen of Kamehameha IV lay in state for a week.

Again the heavy posts were draped with somber crape when the young and beautiful Princess Kaiulani, taken suddenly from the people, lay in state surrounded by loving friends.

A memorial service for Queen Victoria brought all nationalities to this church to share a common grief.

When the whole country was plunged into deep mourning for President McKinley, sorrowing citizens met at Kawaiahao church at a memorial service for the martyred President.

At the time of the overthrow in 1893 the church tower was used by the soldiers opposed to the queen. The clanking of musketry broke the stillness of the old belfry.

But the building was destined to be used for a still stranger purpose. In 1900 after the bubonic plague brought death and destruction to the inhabitants of Chinatown, a fire broke out, leaving the remainder of the population homeless. These three or four thousand unfortunate beings found an asylum in this old church —the women and children in the building—the men in tents in the church yard. Several babies were born in the historic audience room during that week. The motley crowd of Hawaiians, Japanese, Chinese and other nationalities was sheltered and fed at public cost for one week until suitable camps could be prepared.

At the present time services of public worship are conducted in the Hawaiian language, and most of the Sunday-school classes are taught in English. The interior of the church has been remodeled. The foreign community of Honolulu has always given generous aid to this historic church.

With its sacred memories of weddings and funerals, with its welcome refuge for homeless bodies as well as weary souls, Kawaiahao church stands, as it has always stood, for the best that life has to give to this world, for the principles of high living and clear, right thinking that were planted by the American churches in Hawaii more than eighty years ago.

A Los Angeles pastor, who has been a victim of what he calls "a sharp game," writes us as follows concerning it: "Most accomplished agents representing a "Library Association" of good and engaging name will assure you that by the purchase of a set of books you will be given free a membership in the Association, which will sell to you all books, excepting a few very rare ones, at one-half the regular price. You are asked to sign a paper, agreeing to pay twenty-five cents a week, and may afterward recall that the discount was not specified. When the books are delivered the number is there, but the quality is very doubtful, and then you are told that the discount is for wholesale lots only and you will be asked to pay the stipulated amount per month or it will be put in the hands of a lawyer."

THE CASE OF THE SPREE.

F. B. Perkins.

The case was this. On the twentieth day of November, 1892, the steamship Spree, plying between New York and Bremen, was in the mid-Atlantic ocean forging its way through heavy seas toward the German port. Her human freight comprised 700 passengers, exclusive of officers and crew. Suddenly there was a crash. The great iron shaft which drove the propellers broke, and falling, tore through the hull and sunk in the waters. Fortunately the compartments, only two of which were flooded, withstood the terrific pressure, and, for the time, averted the apparently inevitable catastrophe. All propelling force or control of the ship, however, was lost and for 48 hours it drifted helplessly about, rolling like a log, threatened every moment with destruction. Fierce storms were raging all around. To add to the peril, currents of wind and water were fast drifting her out of the track of vessels and beyond the hope of rescue.

In this condition of affairs the entire ship's company gathered in the cabin to implore God's delivering grace. Mr. Moody and Gen. Howard, both of them passengers, were the leaders of the meeting. In a subsequent interview, Mr. Moody referred to the occasion thus: "Did you ever see 700 men and women pray? There never was a more earnest prayer to God than that of those 700 souls on that helpless, almost sinking ship in mid-ocean, last Sunday evening, when we met in the saloon to implore God's help; and God answered it as I knew he would. He sent a rescuing ship, and he calmed the sea, that for a week it was as smooth as it is in this harbor (Queenstown), though there were storms all around us. After we had prayed that night, I had reached a point where I cared not whether it was God's will that we should go up or go down. I determined to go to rest as though we were going safely on our way. We were fast drifting out of the track of vessels and our peril was extreme. About a quarter past two o'clock my boy came and woke me, telling me to come out on deck. There he pointed out an occasional glimpse of a tiny light that showed over the waves as our ship rolled heavily from side to side. It is our star of Bethlehem, he cried, and our prayers are answered. Before daylight the Huron, whose masthead light it was, had reached us and we were drawn out of the direst peril to this safe harbor."

That is the story. The facts are indisputable—the heavily laden, helpless vessel rolling in the trough of the sea, threatened every moment with a catastrophe which the ship's company were utterly unable to avert, drifting steadily further and further from possible human deliverance; the prayers of those passengers, culminating in their united supplications; then the rescuing ship, driven also out of her course, just far enough to see and to respond to the signals of distress; and, finally, the favorable weather along the path to Queenstown, while around them hurricanes raged, against which not even the Huron could have availed for deliverance. These facts, the peril, the prayers and the rescue, are indisputable. The question is: were they simply coincidences? or was that prayer the bridge spanning the chasm between the peril and the rescue? This is, of course, no mathematical problem. Its solution cannot take the form of a demonstration. We can accomplish nothing more by reasoning than to establish probabilities. So much as this, however, may be affirmed, that whether or not any rescue would have been effected otherwise, certainly that rescue, with its comforting suggestions, would have been impossible.

Forsaking any such calculation of chances, however, as being really nothing to the purpose, it may be confidently asserted that that prayer was a moving force in bringing about that deliverance. For God's promise to answer prayer is a fact as positive and certainly as indisputable as what are termed the laws of nature.

The laws of nature are simply God's usual course of procedure, analogous to the housewife's laws of the family, or the orchardist's laws of the ranch. Either housewife or fruit-grower can at any time modify ordinary ways of working to meet a temporary or newly arisen necessity. The simple question is, whether it will pay; i. e., whether there is any sufficient motive for doing so. And that is all there is to the matter of miracles or other divine interpositions. Such events, when they occur, are simply adaptations of divine forces to meet specific needs. They militate against the stability of nature as little as does the lighting of city streets by night. Someone's personal will has interfered with the darkness, which is the natural law of night. And, similarly, God's personal will interferes with this or other natural laws to bring about some desirable end. Only in the one case you can trace the cause—the personal will—working out, through the lighted lamps, to its effect in illuminating the city streets, in the other case you cannot. And whether God's will, if it ever interpose, must always do so; that again is parallel to the question, whether the electrician shall always make bright the streets, or whether it may not to him seem best sometimes to omit it. He does not, and God does not, always set forth his reasons for such diverse action, but that does not discredit either the existence of reasons or their sufficiency.

In claiming that God does sometimes interpose in the interests of his children we are simply according to him a freedom in the use of natural forces similar to our own; only of course with an infinitely greater range of control. Indeed the whole question of divine help in trouble is ultimately a question as to the force lying back of phenomena. Is that force a person? If so, can he control the powers of the world as a skilled mechanic can the machine which he has designed and built? More to the point even than this: Is that person our heavenly Father? And is it true that, in his dealings with mankind his action is controlled by just that discretion which any wisely loving father uses in the treatment of his children? That would seem to be the matter in a nutshell. He is always attentive, always unselfishly ready to do for them the very best possible. The simple question is, what is best? As to that, of course, he must be the judge; but, that point once settled, his action follows with the certainty of fate as regards their desire expressed in a request, moreover, it does move him. It becomes a motive with him. Where the feeling, out of which the request springs, is intense, this becomes a powerful motive. If he can he yields to it. If he cannot he does not. The presumption is that he will. And this presumption gains in strength, in proportion as the character of the suppliant makes it more or less probable that the request can be wisely granted.

As to methods moreover, it is evident that his controlling hand may be laid upon the springs of activity in a way to arrest attention and prove the operation of an agency hitherto unrecognized; then it is a miracle. Or the new force may be applied at a point too remote for the ordinary observer to detect it; then we term it providential, coincident, or, if one will be so silly,

lucky. The power in either case, however, is the same, no greater, no more supernatural, no more divine in the one than in the other. The difference is simply the degree to which the action of the personal divine will is open to observation.

The case of the Spree affords a striking concrete example of the principle now stated. Here she is, rolling heavily on the troubled seas. Far away, another good ship, the Huron, is forging ahead toward the English coast—entirely out of the track of the Spree. But the lookout man scanning the horizon perceives what seem to be signals of distress. What follows? The captain is notified. The appeal of that distant ship for help has reached him thus. What then? The captain recognizes the appeal, and directs that the course of the ship, its natural law, be altered. A new force, the commanding officer's will, moved by the silent appeal of far distant voyagers, has come to modify events. Yet it is all so quietly done that few, if any, of the Huron's passengers are aware of the change or how it has been effected. This superior force—the captain's personal will,—moreover, now comes into and enlarges the natural law of the ship, which recognizes it and moves on as easily as before. So they bear away to the point where help is needed. The almost despairing company on the Spree see them approaching. It is a blessed relief. But how has it come about? What do they know about any alteration of the sailing officer's former determination to keep the Huron on a course which would have rendered their signal lights useless? Nothing as yet. All that is locked up in the Captain's breast. But the change in his plans is a fact nevertheless; there has been such an alteration of the original course, and it has been due to the captain's providence working through subordinate agencies.

The Spree is reached. And now there is another modification of action. The Huron, with the Spree in tow, obeys another personal mandate and turns again quite about, heading now for Queenstown, which in due time is reached. The prayer of those 800 endangered travellers is answered.

All this is perfectly simple. To providence, as represented by the captain of the Huron, no exception can be taken. But, now, how came the watchful eye which first caught sight of those signals to be turned in that direction at just that time? And how came the Huron to be where those signal lights could be seen? Out a few miles further they would have been invisible. The reply might be that the storm and the ocean currents drove it out of its prescribed course. But this altogether probable explanation suggests another agency higher than that of man, which controlled the forces bringing those two ships together, for when you come to inquire about the forces determining the track of storms you are beyond the present range of meteorological science. Ask our observers why the storm of yesterday pursued its course far to the north of us and that of today sweeps around us, they can only say, Ah, that is just what we would like to know. They can it is true tell you about high pressures and low pressures, but—what causes these? Who knows? Yet it is a fact. More than that, it is an effect due to some precise and positive cause. Somewhere or other a new force has been introduced since yesterday, bringing about the change observed. Some one also, we may be assured, knows just where that force was exerted and why it was exerted. It has been a providential act, not miraculous, simply because the power was exerted too far back for human observation. The rescue of the Spree furnishes another providential, not miraculous, event; a deliverance effected, we may believe in answer to the prayers of 700 endangered passengers.

But how then shall the apparently ineffective prayers of other children of God, in similar emergencies, be harmonized with this? "Even so Father, for so it seemed good in thy sight." We simply do not know. We rest where Jesus rested. The harmony does not lie within our power, but it is there and we are confident that the apparent discord is not attributable either to indifference or lack of ability.

But one may remind us that the storm which then swept over the Atlantic was not the resultant of local or temporary conditions. Its birthplace was the heated waters of the China sea. Weeks before its wild journey began, sweeping over the broad Pacific, crossing the great continent, thence rushing out thousands of miles over the Atlantic to reach those two ships. How then could their meeting be referred to God's answer to the prayers of 700 awe-struck and terrified passengers less than twelve hours before the rescue came? Perhaps in a way analogous to the action of a provident housewife, in anticipation of some social function, sets out dishes and food with the remark, "There now, if any one comes and asks for these they are ready and can be used." She is so sure that they will be needed that she makes complete provision and then waits for the request. That request becomes the determining motive. When it is urged the chain is complete and the various provisions do their helpful work. Moreover, had her foresight been as complete and unerring as God's, her providence would have been as little liable to interruption as his.

This is not offered as a demonstration, which the conditions of the problem forbid. Its claim is that of a possible explanation of the connection between the rescue of the Spree and prayer. It does full credit to the natural forces involved and also to the divine freedom and to the privileges of man as God's child. It may not seem conclusive, but no conflicting theory can be proved, and till that is done the faith which lays hold upon this is certainly justifiable. There is no convincing argument against it unless one conceives of God as either a blind, unintelligent force—which is atheism—or a being utterly careless as to the interests of his children, which is not much better. Grant only that he is and that his is a Father's heart, then neither providences nor miracles interpose any serious difficulty. The key to the situation, the thing to be insisted upon, is the real and proper fatherhood of God. And that is why so high an estimate is to be put upon the revelation which comes through the earthly life of our Lord Jesus Christ. It turns all the forces of nature into ministering spirits. For we, too, are God's children and his Father and ours holds the key which unlocks, or shuts up, or guides, the forces of the universe; he has said, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." With what cheerful confidence, then, may anyone consciously living as a dutiful child face whatever the future may bring! What an inestimable privilege is this Christian faith! So close is the hand which controls every event to the heart of the suppliant! So quickly may the cry, even the whispered cry of the youngest and the most lowly, reach the ear of omnipotence and move the arm that moves the world! A man is not immodest, nor does he exaggerate his importance if he presumes to think that almighty power will look after him in the great crises of his life, or at any other time, for that matter. Immodest for a child of God to believe

that his heavenly Father cares for him! All of which has an immediate bearing upon the case of the Spree, with its 800 human lives, upon the advocacy of their plea by those two godly men, upon union in prayer for rain, and upon each and every one of us.

It is, of course, optional with any one to accept or reject the assurance which both promise and illustration join to render possible. If he wishes to live in the cellar when the high and sunlighted rooms are waiting his occupancy, he can do so, only let him not wonder at others who prefer the windows looking out toward heaven and who find their lives thus made all gladness in the sunshine of the Lord.

Acorns From Three Oaks.

Aloha.

Pomona's Missionary Genesis.

The coming of Prof. Sumner, Pomona's genial Dean, to Saratoga, reminds me of one of the richest items of Home Missionary knowledge I have ever been heir to. In 1887 I was a tenderfoot tourist, spending a Sunday in beautiful Pomona. My scent for a Home Missonary enterprise was about as keen as Teddy's for a quail. I found myself face to face with a choice Yale scholar and gentleman about to preach the first official Congregational sermon in Pomona. Most courteously he offered me that honor which I had the grace to refuse. I do not often refuse to preach, but it was joy enough to hear the first sermon in what has been a brilliant campaign for Christian missions and education. It was indeed a privilege to pray for the new work, and that prayer and such share of the Home Missionary contributions as started the work have brought dividends which are not in the market. For this wise pastor, having four hundred dollars voted him to use as he pleased, graduated a self-supporting church in six months. The royal missionary church which enjoyed so many years the labors of the sainted Frary and mothered the robust missionary college, are the ripe fruitage of Bro. Sumner's intelligent seed-sowing. I put fragrant flowers on his bureau. May it be long before they are wanted for his bier. None better than Presidents Baldwin, Ferguson and Gates, know how tactful and wise this servant of church and college has been. It is good policy for our northern churches to hear of this. OUR college, and plan to help it. It means ripe and strong men for our seminary later on. It means choice boys and girls from our homes to help make Stanford and Berkeley better. We cannot better push our great universities, which we love, and for which we pray, than by making our Christian colleges strong and worthy. Thousands of dollars from small subscriptions, followed by our prayers, and our children and grand-children as students, are better endowment for Pomona than the fancy of Carnegie, or the prod of Pearson's conditional gifts. God bless Pomona! I've never heard a sermon about our seminary yet. I hope to. It is a worthy subject for a sermon. Let us keep both on our hearts.

Shall Christ Prevail, or Climate?

We sometimes hear our California climate spoken of as if it must of necessity lower the moral tone of men. Because San Francisco has not the moral atmosphere of Toronto, or Oberlin, or Northampton, men find excuse for lax standards. Helen Hunt Jackson seemed to write as if the third generation of Yankee here would be an inferior lot. I cannot argue the case from the breeder's standpoint, neither from that of the medical expert. But it does me good to remember that Joseph was pure in a climate and under conditions no better than ours. Abraham was the friend of God when the worldly standards were not higher than California's, and his environment was as hot as one of the interior valleys of our state. Enoch walked with God with no finer surroundings than we may find near us. Our Saviour kept himself a pattern for struggling souls in society and atmosphere not more exhilirating than ours. We do not depreciate snow and cold as allies of happy homes and kindling hearth-stones, but it is worth while to remember that our Elder Brother won out his campaign of example and victory under climatic conditions resembling ours. "He knoweth our frame, He remembereth we are but dust."

A Fruitful Season.

With packing houses yet full of unsold fruit the boughs are full of new fruit setting abundantly. Ploughmen, belated by late rains, are pushing tired teams in long, soft furrows and up hot hillsides. It's a laboring world. May God give men patience to be men indeed.

IDOLATRY.

J. E. Walker.

Do Chinese worship idols? That is, do they worship the image itself, or is it to them merely a symbol? I will not answer yes or no, but will state a few facts and leave you to make your own conclusion.

"Even the gods are subject to popular displeasure. Sometimes they are lashed with whips when great rains supervene, and in cases of excessive drought they are put out in the sun that they may see for themselves how hot it is." (Hon. Charles Denby in "Christendom.")

"A few years ago the boatman at Tientsin found a wreatched little watersnake in the Peiho river, which they carried to the temple of the water god and proclaimed that it itself was that deity. All the people went to worship it, and among them went the great Li Hung Chang. Li was asked one day if he really believed that the snake was the water god and he answered that whether he did or not the people did and it was best to humor them."—Hon. Charles Denby.

A Christian youth in a certain village stood a small idol on its head and threw dust in its face. Soon after the cattle plague broke out in the village and the religious head of the village produced a response from the idol to the effect that turning him upside down had confused his brain, and throwing dust in his face had blinded him, and in his blindness and confusion he had fumbled on to the cattle and killed them!

Scores of times I have heard our preachers, when addressing a popular audience, hold up to ridicule the worship of idols, handling the subject in the same strain as it is handled in the 115th Psalm; and I never yet have heard any one in such an audience object to such a presentation of the subject as unfair, or attempt to defend the practice on the ground that the idol was used merely as a symbol. There are idolators who will take this position, but they do not belong to the common herd of image worshippers.

The Chinese have regular ceremonies for inducting the spirit of the god into his image; and then they seem to think that they have got him where he will be helped or harmed by the manner in which his image is treated.

Once when I had been holding a meeting in the house of a woman whose daughter was an earnest Christian, I said to her, "When I am here and talk to you about God you think he alone is true, and the idols false; but after I am gone, you look at those idols there, and you fear that after all they are true." She replied, "Yes, that is so."

When I was a small child I had heard about masks, but had never seen one till one day I suddenly met an older brother with a mask on. I knew that it was my brother and saw at once that his face was covered by that thing which folks called a mask; yet I turned and ran away in fright. It is said that Darwin used to put his face up to the glass plate of a cage in which was a cobra; and when the cobra struck at him he would dodge back every time in spite of himself.

Once I was was walking around in a large temple looking at the images, which were life-size and unusually life-like. In one, especially, the black varnish on the eye-ball reflected the light in such a way as to imitate in a remarkable manner the luster of a living eye, and as I stood a moment admiring the skill of the workman, suddenly the face seemed to be alive and leering at me; and it required a decided effort to throw off this impression. Now, suppose that I had been brought up from earliest infancy to believe that these "consecrated" images were endued with certain forms of supernatural power, would I not have been entirely at the mercy of any such impulse as that which assailed my mind at that time. Ripe Chinese Christians have testified that at times the cast-off superstitions of their childhood come back upon them in this sudden way with terrible power.

The Roman Catholic Christian is taught to believe that the consecrated bread which is put into his mouth is the real body of Christ, and he believes this even while seeing and tasting that it is bread. The doctrine of Transubstantiation makes the worshiper believe that the priest has Christ in his hand to give or to withhold at his own pleasure; and the priest thus is in the worshiper's eyes endued with a certain amount of divine power. The doctrine has these two things in common with idolatry (a), a belief that disregards the testimony of the senses; (b), putting divinity into a material shape or body which man can get into his hands and make subservient to his will.

In America we find men who trust for luck in the dried up paw of a dead rabbit, or in an old rusty horse shoe, or some other utterly dead and powerless thing. We find men who will scoff at the doctrine of a divine providence, and yet believe such utter nonsense as the above. This is even more silly than out-and-out idolatry; for in the popular belief of Chinese idolators, there is always a spirit back of the potency ascribed to the idol, or the charm; but what are we to hypothecate as the source of the potency in the rabbit's foot, which makes it more reasonable to trust in than divine providence?

There are some, not many, more intelligent idolators who claim that the image is to them merely a symbol but their actions sometimes belie their words. And in regard to this matter of symbolism I will just quote a few words from an article by Rev. Alexander McLaren, D.D., in the Sunday-School Times of Nov. 28, 1903. "The Ark symbolized Jehovah's presence, but, like all symbols, it was made more than a symbol by the sense bound worshipers. They thought that God was so tied, as it were, to it that to have it in the temple was to have him."

A Chinese idolater once expressed the exact truth to me very flatly when he said, "The idols need men and men need the idols." That is, there are material services for which the idols are dependent on men; and there are supernatural services for which men are dependent on the idols; and the image is the instrument through which the one may be rendered and the other secured.

I always enjoy reading what "Aloha" has to say; but I recall now, how several months ago I thought to myself, "If he knew of all the folly and filth of this vast world of pagandom, could he write so cheerfully?" But lo, he's been out and seen some of it, and he has had the courage to speak right out and tell of what he has seen. For this he has my warmest thanks. Often my spirit has burned within me at the way the "Ethnic Faiths" have been whitewashed and idealized, while Christianity has been depreciated so that the impassible gulf between the two may be bridged over in the supposed interests of evolution. But it is sin that produced idolatry; and evolution did not produce sin. Sin produced idolatry, while God's redeeming love produced Christianity. Thanks be to God for his unspeakable gift.

At one time I was tempted to have a certain admiration for the Chinese vegetarians with their severe abstinence from pleasant foods and social joys. But one day an ex-vegetarian told me that the leaders among them were generally given over to covetousness and lust. And, again, I was explaining to a class of theologs what were supposed to be the tenets of the Nicolaitans whom Christ hated, and one of the students who had been a vegetarian said, "Yes, there is something of this same thing among the vegetarians." I found the explanation of this in Walter Scott's Ivanhoe. When Rebecca reminds the Templar Brian de Bois-Gilbert of his Templar's vow of chastity, he replies, 'Thy narrow Jewish prejudices make thee blind to our high privileges. Marriage were an enduring crime on the part of a Templar; but what lesser folly I may practice, I shall speedily be absolved from at the next Preceptory of our Order." (Ivanhoe, Chap. 24.) And thus it is with vegetarianism; any misdeed pertaining to relations with the opposite sex is venial except marriage; but marriage is absolutely prohibited.

A friend once asked me if I really believed that there is a personal devil; and my reply was, "If I ever had any doubts about it, I got rid of them after I came to China."

Shaown, February 8, 1904.

THE MODEL SUNDAY-SCHOOL SUPERINTENDENT.

A Paper Read by the Rev. W. N. Burr at the Recent Riverside County Sunday-School Convention.

1. The chief business of the Sunday-school is the study of the Bible. The model superintendent will keep this thought large in his mind, and will focus everything on this one thing. He ought to be an enthusiast for Bible study, one of the "First Psalm men" of whom others will say, his delight is in the law of the Lord; and in his law doth he meditate day and night." He will probably be a layman, in "business" of some sort; but he can "delight" in the law of the Lord, and "meditate" upon it, if he is a business man; and when the Word of God gets this hold on him he will be able to see easily enough how he can be a business man, "diligent in his business," and at the same time a devoted student of the Scriptures.

2. While he writes "Bible study" large and "machinery" comparatively small as he plans his work, he will still be alert for the latest and best methods of making his school an interesting school. There are some ruts that he will stick to all his life, as a Bible man, for there are some things he will be dealing with that are from everlasting to everlasting, and cannot be changed. But in surface affairs he will beware of ruts, and will treat his school to frequent surprises. The attendants upon the model superintendent's school will not go to the school every Sunday knowing just as well as the superintendent himself knows exactly what he is going to do. He will have some little originality in his make-up, or if he thinks it is lacking he will try to cultivate it; and he will also keep in touch with what other superintendents are doing who seem to be live, up-to-date men in their work. He will not rely wholly upon them for ideas, if he can help himself; but he will keep himself informed of their doings. He will take "The Sunday School Times," and the page "What Live Superintendents are Doing" will be a lesson-leaf to him that he will study next to his Bible lesson. It seems to me he ought to take "The World-Evangel," too, just to catch its bright, breezy spirit, if nothing else. I would about as soon adopt the "no-breakfast plan," cut off dinner, and then eliminate the lunch or supper, as to cut "The Sunday School Times" and the "World Evangel" from my almost daily reading-matter. And I am not a S. S. superintendent, either. But I have a Sunday-school to think about, and I feel that I must have both those papers. How a S. S. superintendent can get along without them, passes my comprehension. I am somewhat familiar with the Sunday-school literature of the leading denominations, and the D. C. C. publications; but to my mind, for the superintendent, there is nothing that can take the place of "The Sunday School Times" and the "World Evangel."

3. The model superintendent will have a father's heart in him, whether he is a father or not. No man is fit to be the superintendent of a Sunday-school who does not love little children,—more than that, who does not know how to bring his head down out of the clouds to smile the smile of fellowship whenever he stands in the presence of little children. Henry Clay Trumbull once said: "Ten children are loved by their parents where one child has its parents' sympathy. * * In his joys as in his sorrows, a true child wants some one to share his feelings rather than to guide them."

4. The model superintendent will keep well in view the fact that the Sunday-school is not just a little child's school. I have seen a Sunday-school superintendent who seemed never inclined to recognize as important anything in the school but the primary class. This superintendent was not a model superintendent. The nursery idea, in this connection, is out of date. The Sunday School is an institution for Bible study for everybody—from the little tot to the little tot's grand-parents. The average Sunday-school is weakest in the man and big boy's departments. The model Sunday-school superintendent will set his wits at work to strengthen the weak parts, so far as he can.

I have tried not to indulge in any impractical theorizing. A manly man, with Christ in his heart, can be the model Sunday-school superintendent as I have pictured him. It is a manly office, and it requires a manly man to fill it.

* * *

The question was asked: "May not the model superintendent sometimes be a woman?" The writer of the paper replied: "By all means, give the place to a woman who is efficient rather than to a poor stick of a man. But other things being equal, I would choose the man, for the sake of the boys. Consecrated, manly manhood is needed in our Sunday-schools to help solve the boy problem. It is often wise and well to put the work into the hands of a woman; but after all, the model superintendent is a man."

Christian Endeavor Service.

REV. HERBERT N. BEVIER

May 8.

Topic: Crowns Under Foot. Isaiah xxviii: 1-7; Rev. iii: 11.

(Temperance.)

Crowns are good or bad according to their nature. There are crowns the wearing of which bring blessing and honor, and there are crowns which are only the insignia of disgrace. The beloved disciple in Revelation speaks of one kind when he says "Hold fast that which thou hast, that no man take thy crown, meaning of course the crown of a righteous life. Isaiah speaks of another. "Woe to the crown of pride, to the drunkards of Ephraim whose glorious beauty is a fading flower, which are on the head of the fat valley of them that are overcome with wine." And the wearing of the latter crown causes the crushing of the former under our feet.

It is astonishing for how little present gratification some men will trample eternal crowns.

Men have been known to throw away the honorable achievements of a life time and to imperil a good name won through many laborious years to satisfy one base desire of the heart. Esau was a hunter of repute and was the holder of a birthright that gave him a double portion of Isaac's estate and which would make him to inherit patriarchal power, and yet in a moment of longing for pottage he trampled his crown beneath his foot. David though a man after God's own heart tarnished his great name forever by yielding to one great temptation. Benhadad suffered the defeat of his lifetime because he was drinking himself drunk in his tent when he should have been caring for his defense against Israel. Many a man has allowed an insane love of gambling or the attractions of a lottery to wreck his fortune. So have men ever trodden glorious crowns beneath unworthy feet.

A crown is a symbol of power; it is the sign royal of imperious will. A king or emperor seated upon a throne wearing a diadem is an embodiment of vested authority, and yet how often has that authority been undetermined and that symbol disgraced by the unholy lives of those who have worn it.

Intemperance has destroyed many crowns. How rapidly fades the beauty of the flower that grows upon the fat valley of those that are overcome with wine. How out of the way, to use again the language of the prophet, are they who are the victims of strong drink. The writer has in mind one of nature's noblemen by birth, a man of fine physique and exceptional mind, of choice family and distinguished blood, trained for the law, in his early manhood exhibiting qualities and powers that would have won him distinction at the bar and the bench, who through the encouragement of a vicious appetite for liquor and afterward for drugs became a

raving maniac. No sadder sight can be imagined than that man born to be a wearer of a noble crown trampling its jewels beneath his drunken feet. Yet men will indulge in the fatal glass when they know the end is not a ruined mind only, but even death itself.

It is pitiful that a man should nestle a viper in his bosom until it sting him, that he should grow a thief within his appetite to steal away his brains and judgment and ultimately ruin his soul. How true the statement that "Wine is a mocker, strong drink is raging and he that is exercised thereby is not wise."

The use of tobacco has resulted in the falling of many crowns. If a list of our public men, statesmen, judges, lawyers, doctors, captains of industry, managers of vast business enterprises could be made, who have injured their health and actually hastened their death through the use of tobacco, its length would be appalling. For a while the user of tobacco sails smoothly down the soothing river and into the land of the lotus dreaming his dreams and building his castles as the smoke wreathes about his head, but presently he feels a little soreness in his throat, which slowly becomes chronic and at last alarming. He calls a doctor, then a surgeon, another, an operation becomes necessary; perhaps another, and ere long the insidious demon has trodden all the man's crowns under foot. The devil of nicotine, reinforced by the devil of opium, has slain thousands of our nobles and best.

What fair crowns of high manhood and noble womanhood and sweet family life has the curse of Mormonism trodden under foot. It has cost one member of the House of Representatives a seat and bids fair to cost a Senator his. How many homes it has poisoned and tainted how many noble lives. And yet Mormonism is allowed to root itself and grow wherever it finds a lodgement. Under the plea of religious liberty it sows its vile seed everywhere. It should be counted an outcast and a lawbreaker and driven out.

The crown of manhood is manly character. It is man's glory to wear such and his shame to trample it under foot. All cannot wear diadems set with diamonds and rubies and sapphires and turquoises, but he who holds his conscience as his king has the richest crown of all. The way to keep the crown of character is the way of the cross. Self-crucifixion is the royal path of life. "When sinners entice thee, consent thou not." A good text to keep in mind in the presence of the fascinating cup is "Avoid it, pass not by it, turn from it and pass away." It requires some courage to turn the glass down when others are lifting theirs to the lips, but it means keeping our crown. It seems to be a breach of social etiquette to decline a favor of wine at the hands of a friend, but is a moral necessity if one would have the surest character.

We imagine sometimes that not to allow ourselves moderate indulgences is to abridge our liberties. But has not wisdom taught that total abstinence is the safest rule? Then, too, the law of love demands that for the sake of our weak brother we will eat no meat till the heavens fall, lest we make our brother to offend." We therefore not only lose the crown of character by indulgence but the sweet crown of charity as well. After all the true liberty lies in the reverse direction. The strong man asserts his liberty to guard himself, protect himself from temptation, asserts the privilege to lead a righteous life, a true, pure strong life, and the strong man knows that the fetters of sin are the worst of all. The Christian rejoices in the liberty that makes him free from the assaults of desire and glories in his right to do right whoever may oppose.

Yes, there are worthy crowns and those that are unworthy. The crowns of pride and drunkenness should be trampled under foot, but the crowns of self-restraint, purity, sobriety, temperance in its largest and fullest sense we should glory in and never permit them to be sullied or destroyed.

Church News.

California.

Soquel.—The Rev. F. F. Pearse of Lincoln has accepted a call to the pastorate at Soquel.

Campbell.—Our C. E. Society has recently started a monthly missionary magazine which gives promise of much help and inspiration. Mr. C. B. Sumner of Pomona spoke at our service Sunday night.

Guerneville.—Mr. Newell Daniels died on the 16th of April and funeral services were conducted Tuesday of last week by the Rev. E. Hoskins. He had long been a Christian man, leading an exemplary life. Before coming to California he was for several years sheriff at Milwaukee, Wisconsin.

Eureka.—At the regular communion service held at 4 p. m. on Easter Sunday three persons were received to membership on confession of faith. At the recent quarterly business meeting of the church and society an indefinite call was given the Rev. Franklin Baker, the pastor, with an increase in salary of $600, making the same $1,800. Congregations are large and the work is encouraging in every respect.

Pescadero.—The work of this church is in an encouraging condition under the leadership of the Rev. H. A. Shearer. The Sunday-school is growing under the efficient management of its superintendent, Mrs. M. A. Chandler. It is larger than it has been for several years before. The pastor has an interesting Bible class. In a little over thirteen months the church has contributed $39 for Home Missions. An offering of $20 was made for this purpose on Easter Sunday. The second year of the present pastorate begins with all feeling that they can with good reason thank God and take courage.

Washington.

Springdale.—Evangelist D. H. Reid spent two weeks with the church at Springdale assisting the pastor, Rev. F. A. Bown in special meetings. As a result 16 have been added to church membership and the church string band. A good-sized building has been erected upon the church property, to be used by the boys of the Sunday-school and town for gymnasium purposes. Also it is the intention to build a new parsonage this summer. All lines of church work show a marked increase of interest.

Loon Lake.—A series of special meetings held at Loon Lake, under the auspices of Evangelist D. H. Reid, assisted by Rev. F. McConaughy of Deer Park and Rev. F. A. Bown of Springdale, resulted in the organization of a church with thirteen members, Thursday evening, April 14th. Loon Lake is a summer resort of considerable interest during the summer months. Many visitors from Spokane and surrounding country spend the summer on the banks of this most lovely lake. This is the first church of any kind to be organized in the town, and considerable interest is taken in the new

enterprise. Four lots have been donated for a church building, and it is the intention to proceed at once. Rev. McConaughy has been preaching at this point during the past year, and all are rejoicing at the bright prospects for the future.

Notes and Personals.

The Rev. W. H. Scudder and son are recovering slowly from the typhoid fever.

A son was born to Rev. and Mrs. Geo. E. Atkinson of Campbell on Saturday, April 16th.

The Rev. John Leadingham, recently from Honolulu, will speak at the meeting of the ministers of San Francisco and vicinity next Monday concerning the missionary situation in the Hawaiian Islands.

The Rev. Dr. J. K. McLean has gone east, expecting to be absent several weeks. In all probability a professor will be secured by him to take the place occupied in the theological seminary by the late Dr. Mooar.

The Rev. F. M. Washburn resigned recently at Soquel to accept a call from the church at Blaine, Washington. Mr. Washburn has done excellent work in California for several years and will be missed from our workers here.

Any home or foreign missionary or any Sunday-school can secure a copy of "Crystals and Gold," an interesting and suggestive and helpful book, by the Rev. R. T. Cross, by making request for the same of Mr. Cross, at 667 Everett street, Portland, Oregon, and sending ten cents for postage. We have read the book and have enjoyed it, and so will every one who reads it.

Rev. Henry A. Fisk, who for a time was superintending the work of the San Francisco Baptist City Mission Society, has resigned from that work and is giving his entire time to the interests of The People's Place. This latter institution remains as it always has been—entirely undenominational. It is in a flourishing condition at present and is carrying on a social settlement and institutional church work in one of the neediest districts of San Francisco, at 712 Greenwich street.

This is the time of the year when subscription receipts begin to decrease and when The Pacific has a difficult time to get in enough money with which to pay its bills. Our friends should not forget that he who has the management of this paper has one of the very hardest financial problems on the Pacific coast. There is never a time when the burden is lifted or lightened. We shall begin soon to send out statements as a reminder. We shall wait, however, a short time to see if some will not consult the label bearing their names and remit without that if subscription is due.

Under the auspices of the Mission Federation of Churches in this city, union evangelistic services have been held in which nearly all the sixteen churches composing the Federation took some part. The evening services were held at Grace M. E. church, which has the largest auditorium and is the most nearly central. The afternoon services were held at Trinity Presbyterian church, two blocks away. Mr. Hugh E. Smith was the leader and proved himself to be very earnest, true-hearted and effective. Fully two hundred have, in one way or another, professed their love to Christ and consecration to him. The fellowship of the churches has been delightful. Not the faintest discordant note has marred the harmony. Respecting such as seem to have begun the Christian life we rejoice with trembling, but it is our hope and purpose to follow up with Christian training the beginning which we trust has really been made.—P.

PACIFIC SEMINARY STUDENTS.

The members of the graduating class have already taken pastorates, as follows:

Rev. John C. Wooten is pastor of the Methodist Church South, of Berkeley.

Mr. Herbert R. Livingstone has accepted a call to the Congregational church of Rio Vista. A council for his ordination has been called for May 4.

Mr. N. Cadwallader Gause has assumed the pastorate of the Congregational church of San Lorenzo.

Other students have taken the following fields for the vacation season: Mr. W. B. Hathaway, Falk, Humbolt county; Mr. Hosmer McKoon, Knightson and Marsh Creek, Contra Costa county; Mr. John V. N. Bandy, Black Diamond, Contra Costa county.

Mr. Archie Trachaker is acting pastor of Grace Congregational church, Fitchburg, and Mr. Clifford N. Hand of the Free Baptist church of Oakland.

Mr. Jacob Spoolman and Mr. B. J. Morris are visiting friends in the east.

Honor scholarships were awarded at the close of the term to Mr. Hosmer McKoon and Mr. H. R. Livingstone.

HOME MISSIONARY WORK IN THE MOUNTAINS.

J. H. Harwood, Paradise, Cal.

On the first of November the Congregational church at Paradise called me to be their pastor. This is the only place on the line of the railroad reaching about 30 miles from Chico into the mountains to the east that has a church of any kind. The next Sunday after the call a meeting was held and the question of the support of the church was raised, when it became apparent that it was not expected that the church would do anything definite for this purpose. One man in the church and one outside prepared to give one dollar a month, and that was all that was pledged at the beginning a regular subscription list was opposed, also a Sunday collection, and when the question was asked "What then?" it was suggested that a social be held occasionally and a charge made for refreshments, and the amount received be given the pastor as salary. Some system was urged as the only proper thing, and that all who were willing should take part in the work. A subscription paper was finally voted and drawn up, and circulated, but only a half-dozen subscriptions obtained. A Sunday collection was also voted and socials too, in order to satisfy all. Only two socials have been held, one of which secured $10 and the other $3.00.

The church trustees signed an application to the Home Missionary Society, in which they asked for $300, and pledged themselves with rallying appointments to raise $300 on the field. The monthly contributions so far have been $15, $11, $7.64, $3.50, $3.10, and no one seems troubled about the situation. The large amounts came from the socials, but the weather has been very much against us. The two socials held have been mainly through the agency of the pastor, after which he determined to rely no more on that means of paying the church dues, and no one has ever spoken of one since. The missionary has of course not been able to get a horse with this income, so that he has had to walk to his out-

side appointments, one of them being 5 miles and the other 7 miles distant. Another appointment 17½ miles distant opens Sunday, April 17th. Besides this the church throws nearly all extra expenses and duties upon the minister. No one has swept the church or rung the bell, or filled the lamps or lighted them, or bought oil, or made the fires, or provided wood, except on special occasions during the whole winter season. They expect the preacher to do all these things, or at any rate they provide no one else. There are 16 resident members. There were about 40, but a gospel wagon drove into the place to hold special meetings, and the zealous managers, welcomed and supported and cared for by a former minister of this church, succeeded in persuading about half the members that they must leave the church and organize a Baptist church, who have done nothing since except to maintain their organization and hold aloof from active participation in the work, except as attendants at church and a share in the contributions. So this one little weak vine on this mountain-side, in a population of several thousands, has been split in twain from top to bottom, and shorn of its life and fruitfulness in a field full of briars and rank wild growths. Great generals often conquer by dividing the forces of the other side. So the devil with a strong opposing force has us here. Other things prosper. The promiscuous dance, with unlimited supplies of strong drink, holds almost the undivided interest of the community. At Christmas and New Year's time there were five notices of this sort at the same time posted in the postoffice. One is not over till another is brewing, and half of our church members approve or patronize, or let their childen go, and this one place is the only one that has a church at all. Illegitimate children abound. Some women are notorious for their profanity and vulgarity. Marriages are lightly made and divorces abound.

But Paul went into communities where there were not 16 church members, or 15 or 20 good Baptists, and he conquered and revolutionized communities. Philip wrought wonders by the gospel alone; Apollos mightily convinced the people against all their prejudices, and Barnabas and John Mark and Aquilla and Priscilla and Timothy accompanied and followed these works with works of the same kind. All the Home Missionary work in this country has taken conditions as it found t' em, and made the conditions that now exist.

But where is the Holy Spirit who alone has transformed our country and made it to blossom and beat fruit in such sort as we now see? We must have Him here and everywhere. We have hardly seen one indication of His presence. I have never seen it that way—that there should be no signs of conviction among sinners, or burden of prayer among Christians. The promise is not only that men shall find if they seek, but that the Spirit of the Lord shall lift up a standard where the enemy comes in like a flood. We can do nothing but by Him. What is all preaching or working to change a human heart except the Lord labor and build with us. O, ye who have power with Him, interest yourselves for us. Pray ye the Lord of the harvest for this field. If we can secure His mighty influence we can see individual souls, yea, the whole community, brought under the transforming process. I have seen it so, and this is our help. Pray for us.

The number of persons engaged in the manufacture and sale of intoxicating liquors in the United States is reported to be 661,518.—Pacific Ensign.

Oregon Letter

By George H. Hines.

The Portland Association of Congregational Churches, composed of the Congregational churches in Clatsop, Columbia and Multnomah counties, and in addition the churches at Hood River, Wasco county, and Willsburg and Oswego, Clackamas county, met in eighth annual session with the church at Rainier, Rev. George A. Taggart, pastor, on the 19th inst. Rev. David B. Gray, of the Oswego church, moderator, and Clyde Stewart, of Rainier church, scribe. Eight churches were represented by seven ministers and twenty-three delegates.

The general theme of the program was "The Church." This was subdivided into topics for each session as follows: "The Church's Foundation;" Rev. D. B. Gray giving a paper on "The Church's Corner-Stone," and Rev. E. L. House on "Its Structural Creed."

Theme for second session, "The Constituent Parts of the Church;" "Its Ministry was generally discussed; "Its Officiary," by Rev. H. A. Start; "Its Lay Members," by Rev. R. M. Jones; "Its Government," by Rev. Charles E. Chase.

In the evening Rev. Charles E. Chase of Hassalo Street church preached the associational sermon.

He was followed in a discourse by Rev. Cephas F. Clapp, on "Power Given."

The theme for third session was "The Mission of the Church." "Its Mission Among Young People" was presented by Miss Bessie Luckey in a singularly felicitous and practical manner. "Its Mission to Men" was the subject of general discussion. "Its Mission of Evangelism" was a paper by Rev. C. M. Smythe, the new pastor of Mississippi Avenue church.

The theme for fourth session was "The Present Day Perils of the Church." "Perils Without the Church" was a paper by Rev. H. N. Smith. Among particular perils mentioned were these: Mixed marriages, easy divorces, fraternal orders, sensational and Sunday newspapers, lack of Sabbath observance, political conception of religious truth, non-observance of family worship. "Perils Within the Church" was the subject of general discussion, in which the following, among others, were mentioned: Indifference, jealousy, cliqueism, spirit of competition, the gambling spirit, that is, the desire to get something for nothing, so often noticeable in churches.

The closing theme at last evening session was "The Power of the Church." "Power Applied," by Rev. E. L. House.

Letters of dismission were granted to Rev. F. E. Dell to unite with the Sacramento Valley (Cal.) Association, and Rev. Edward Curran to unite with the West Willamette Association.

Rev. Elwin L. House was received as a member of Portland Association, upon presenting his credentials in due form.

Hassalo Street church, of this city, having in contemplation a change in the verbiage of its articles of faith, submitted the revised creed as proposed, through Rev. Charles E. Chase, pastor, who asked an expression on the part of the Association regarding the same. This expression took the form of a resolution most heartily approving the proposed change as being "true to the spirit of Congregationalism in all our land," and characterizing it as "compact, straightforward and in har-

mony with the teachings of the New Testament, and that we consider it an ideal worthy of adoption by other churches who contemplate remodeling their covenant."

By vote it was ordered that the new Highland Congregational church should be admitted to the Association as soon as the proper application shall be filed with the registrar.

Mississippi-Avenue Church, Portland, was selected as the church with which to hold the next annual meeting of this Association, and Rev. Arden M. Rockwood was elected Associational preacher. Rev. C. M. Smythe, Rev. Elwin L. House, Rev. C. E. Chase and Rev. A. M. Rockwood were appointed the business committee.

Delegates to the National Triennial Council of Congregational churches of the United States, which meets in Des Moines, Iowa, in October next, were chosen as follows: Ministerial, Rev. Elwin L. House; alternate, Rev. H. N. Smith. Lay, George H. Himes; alternate, F. McKercher. It was also recommended that the moderator of the State Association be requested to appoint President William N. Ferrin of Pacific University as alternate, should Mrs. F. Eggert, the regular lay delegate of the State Association, be unable to attend.

All the churches represented made brief reports concerning the work of the past year, and in every case a good degree of progress had been made, and the outlook for the future was most encouraging.

Upon request Rev. Elwin L. House described the new organization that he had caused to be formed in the Portland First church for young ladies from 14 to 21, known as the King's Guild. The organization was first made public by Rev. Dr. Cadman in the Central Congregational church of New York, about two years ago.

The "Woman's Hour" was replete with interest, particularly the simple yet graphic narrative by Miss Frances Gage, who was a missionary at Marsivan for five years, relating to the events just preceding and during the Armenian massacres a few years ago.

The church at Rainier, under the energetic leadership of Rev. George A. Taggart, has been very actively at work during the past year, and a little more. Securing a small grant from the S. C. C. B. S., a lot and an old school house building was thereby secured, and now, with the expenditure of $250 raised by the Ladies' Aid Society, organized about a year ago, the building has been converted into a comfortable and commodious parsonage. True, paint is not in conspicuous evidence yet, but that will be provided in due time. The location of both church and parsonage, which is on an adjoining lot, is very sightly, having a grand sweep down Columbia river, as it flows on majestically to Balboa's Sea—a view that is an inspiration in itself. The foes of church work without are very numerous in this town, as may be realized when it is stated that with a population of 800 there are five saloons, all apparently doing a thriving business. Part of their support, however, comes from the logging crews that work in the heavily timbered regions immediately contiguous to the town; and part, also, from the numerous salmon fisherman in the vicinity. One year ago the Sunday-school enrollment was 100; on April 17, 1904, it was 224. The attendance one year ago was 66; the same date this year the attendance was 113. Collections one year ago, $.57; this year, $1.45.

It was thought at first by the local membership that it would be a very arduous undertaking to entertain the Association at this time. But as the time drew near, the responsibility was assumed, and all went to work with a will, and the result was successful in every respect. The spirit of harmony and good fellowship has been strengthened and intensified as it could not have been done otherwise. Besides, the spiritual uplift given to the church itself, and to all who attended from other churches, as a result of the mutual interchange of thought, and through the devotional exercises, was very marked.

A King's Guild was organized in the First church of this city last Monday evening. It consists of eight circles of twelve members each, and is composed of young ladies between the ages of 14 and 21. Each circle has its own leader, and is made small so that it may meet from house to house once a month. There will be three public meetings a year, at which each circle will report what it has accomplished. The leader of each circle must be a member of the church, but it is not necessary that all should be. The officers of the Guild are as follows: Miss Laura Northup, president; Miss Winifred Yager, vice-president; Miss Alice Hutchinson, secretary; Miss Mabel Jarvis, treasurer. The advisory board consists of Mrs. Dexter D. Clarke, Mrs. George M. Parker, Mrs. Frank M. Warren, and Mrs. F. Eggert.

The object of the Guild, according to the constitution, is to "enlist the efforts of the girls and young ladies of this church and parish in extending Christ's Kingdom in our city, our country, and the world."

The motto is, "Pro Christo." The Guild was adopted by the New York Congregational Association some time ago. As previously stated by Dr. House, it was originated by Dr. S. P. Cadman in Central Congregational church, Brooklyn, N. Y., about two years ago, and since then the circles in that church have brought in $2,500 for missionary purposes.

Portland, April 24, 1904.

A PRAYER.

Edgar W. Work.

Lord! I pray—

For those who are weary and sick,
For those who bear burdens within,
For those who are sad and troubled,
For those who seek freedom from sin.
For those at dawn and those past noon,
For those who draw near to the end,
For those who have lost their sunshine,
For those who have none to depend.
For those who serve in larger ways,
For those who must toil in the night,
For those who stray from home and love,
For those who are far from the Light.
For those who command in the strife,
For those who are called to obey,
For those who have suffered defeat,
For those who are out of the Way.

Colorado Springs, Colorado.

San Francisco awaits with interest the action of the union of street-car employees in regard to the question at issue between it and the management of the railways. Public sentiment is against the union, and it is not very likely that a strike will be voted.

Sunday-School Lesson.

Edwin Francis Brown.

Lesson VI. May 8th.

Watchfulness (Temperance Lesson). Luke xii: 35-48.

Golden Text: "Blessed are those servants whom the Lord, when he cometh, shall find watching." (Luke xii: 37.)

DAILY HOME READINGS.

M. Watchfulness. (Luke xii: 35-48.)
T. Lest We Forget. (1 Deut. iv: 14-24.
W. Ready and Unready. Matt. xv: 1-13.
T. Be Sober! (1 Pet. i: 13-21.)
F. Living to God. (1 Pet. iv: 1-8.)
S. Watch and Pray! (Luke xxi: 26-36.)
S. Hold Fast! (Rev. iii: 1-12.)

INTRODUCTORY.

As a part of the plan for the preparation of his disciples, Christ exhorts them to beware of covetousness and the entanglements growing out of a possession of this world's goods. A portion of his sermon on the Mount he repeats, adding thereto the command to sell all they had and give alms. That, however, was not a command to be universally and perpetually obeyed. To meet the peculiar conditions of evangelism a loose holding of temporal things was absolutely necessary. The extreme poverty of the Jerusalem Christians a few years later, a result of following literally Christ's words, was doubtless providential, in that it fostered a strong connectional spirit and helped to unify the Christian interests throughout Asia Minor.

EXPOSITORY.

Vs. 35-37. The idea of readiness for constant, vigorous service is what Christ would impress upon his disciples. In the parable related the servants must show a deference to their superiors and must meet their most exacting demands. If the master should not return from the marriage feast until a late hour, he must have the door (always barricaded in that country), immediately opened to him. He would expect that attention; nevertheless he woud appreciate it, and to show his appreciation, he would gird himself and actually serve his servants.

V. 38. According to the Roman division of time, which the Jews had adopted, the second and third watches would extend from nine o'clock in the evening to three o'clock in the morning, when to watch would be a trying task. Burglars, or "wall-diggers," would be most likely to come during that period. And yet the "good man" could never be sure of the hour when they would come.

Vs. 40-48. What impression these words had upon the minds of the disciples can only be imagined. They awakened in Peter's mind at least an important query, namely, whether the parable was intended for all of them or for the select few. The answer implies the larger number though not stated explicitly.

If the Lord should delay his coming, it should not cause the slightest relaxation on the part of his followers. The tendency would be, acording to the conditions of the parable, for the head servant to grow careless and reckless, abusing the other servants in his own tyrannous way, thinking that as his master had been away so long he might possibly not come back at all. That would be a fatal course, and would result in death to the servant and a place among the unbelievers, or unfaithful. If such conduct merited physical death, then Christ would have his stewards understand that any indifference growing out of a long delay in his coming again would mean their spiritual death. Great were their responsibilties. "Unto whomsoever much is given, of him shall be much required."

SUGGESTIVE.

1. The most certain things may come at most uncertain times. Death, for instance.
2. Readiness for present service is the best safeguard against future surprises.
3. Responsibility is measured according to privilege.

HEALTH
is the
Most Important

The manufacturers of Royal Baking Powder have had forty years of scientific experience.

Every method of bread-and-cake raising has been exhaustively studied in this country and abroad.

The result is a perfect product in Royal Baking Powder. There is no substitute for it. The purity and efficiency of Royal Baking Powder have been commended by the highest authorities.

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A Telephone Tragedy.

The man stood at the telephone
And howled to raise the dead;
The Fire Fiend even shuddered at
The awful things he said.

He jabbed the trumpet in his ear
And with a gasping groan
He shrieked a prayer for mercy through
The soulless telephone.

"Give me the fire department—quick!"
He cried, "Oh, haste, I pray!"
Eftsoon came back a languad voice:
"What number did you say?"

The man he danced a frenzied jig
And shouted it once more;
Around he heard with sore affright
The conflagration roar.

"Hey, Central!" shrieked he then at last,
"My whiskers are on fire!
Get busy, ere my dwelling place
Become my funeral pyre!"

All agonized he waited on,
To swoon with sorrow when
The yawning spirit voice came back:
"Line's busy; call again."

* * * * *

They found his charred remains beneath
The blackened brick and stone;
And still into his ear was jammed
The party telephone.

—Lowell Otus Reese, in April "Sunset."

The Seven Wonders of the World.

The following convenient rhyme will enable people to remember easily the Seven Wonders of the World:

The Pyramids first, which in Egypt are laid;
Next Babylon's Garden for Amytis made;
Then Mausolus' Tomb of affection and guilt;
Fourth the Temple of Diana, in Ephesus built;
The Colossus of Rhodes, cast in brass to the sun;
Sixth Jupiter's Statue by Phidias done;
The Pharos of Egypt, last wonder of old,
Or Palace of Cyrus, cemented with gold.

It would also puzzle many people to name the Seven Wise Men of Greece. They were Solon, Bias, Chilo, Periander, Thales, Pittacus and Cleobulus.—Selected

Christ's Standard.

Ultimately we must come to this standard. We may delay and hesitate, we may evade and equivocate, but at the end we must meet the final issue. "My words that I speak unto you, the same shall judge you in the last day." This will be the end of all our attempts to modify the law of God and lower the standard of Christian life and character. At the last God's Word will stand, though heaven and earth shall pass away; and we must be judged by it, though we have explained away its utterances a thousand times. What earthly advantage would a company of imprisoned criminals gain by spending their time while awaiting their trial in attempting to modify, pervert, and explain away the laws which they had violated? When they came to trial they would find that their labor was lost, that the law would stand, and those who had broken it must fall. Equally useless will be our endeavors to pervert the truth as it is in Christ, to modify it and tone it down, to bring it into agreement with the perverted tastes of unfaithful Christians, and the debasing standards of an ungodly world. Heaven and earth shall pass away, but Christ's words shall not pass away. Woe to that man who vainly strives to override and subvert its principles. There are many devices in the heart of men, but the counsel of the Lord, that shall stand. Blessed are they who walk in that counsel, and who, resting upon this sure foundation, know whom they have trusted, and square their lives by the word which God hath spoken, and by the example which Christ hath set.—The late H. L. Hastings, in the Christian.

The Alphabet of Success.

Attend carefully to details.
Be prompt in all things.
Consider well, then decide positively.
Dare to do right, fear to do wrong.
Endure trials patiently.
Fight life's battles bravely.
Go not into the society of the vicious.
Hold integrity sacred.
Injure not another's reputation.
Join hands only with the virtuous.
Keep your mind free from evil thoughts.
Lie not for any consideration.
Make few special acquaintances.
Never try to appear what you are not.
Observe good manners.
Pay your debts promptly.
Question not the veracity of a friend.
Respect the counsel of your parents.
Sacrifice money rather than principle.
Touch not, taste not, handle not intoxicating drinks.
Use your leisure for improvement.
Venture not upon the threshold of wrong.
Watch carefully over your passions.
Extend to every one a kindly greeting.
Yield not to discouragement.
Zealously labor for the right, and success is certain.—Ladies' Home Journal.

The teacher of a Sunday-school class approached one little fellow who was present for the first time, and inquired his name, for the purpose of placing it on the roll. "Well," said the youngster, "they call me Jimmy for short; but my maiden name's James."

Do It Now.

I had thought to send a flower to a sick friend, but decided: "Tomorrow will do as well." Next day the flower was laid on a still, cold form.

Because of busy, happy work, I neglected for a month writing to a dear friend far away. The tardy missive brought answer:

"Dear One—"Your letter is a comfort to me. I have waited for it through a month of heavy trial. I know you would have written sooner if you could, or had you known the comfort your words would be."

Two friends misunderstood each other. "Soon," I thought, "I shall speak the little word that will clear their skies." The events of a day separated us all for ever, and the little wrong was not made right.

An earnest youth was in need of a helping hand. I longed to extend the help, but self-interest answered: "You cannot; God will take the will for the deed."

Then the spirit within took me to my knees, and I prayed: "O God, shall this poor 'will,' and nothing more, be offered thee? Then thou hast naught. Oh, make it thine, that loving deed may prove the will to serve!"

And in that hour the youth's need was supplied, nor was self the poorer.

Oh, the blessed now, which is all of time I have! God help me to use it for him! And if there is a word to be spoken, a flower to be sent, an alabaster box to be broken, God help me to do it now.—S. M. Ritter.

Be cheerful for the sake of others. It can be cultivated. Sadness may only be a sort of selfishness. Some nurse their miseries. What would some people do if they became rich? They could no longer talk or boast of their poverty.

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Not Faith, but Sight.

"What shall I do with this sorrow that God has sent me?"

"Take it up and bear it, and get a strength and blessing out of it."

"Ah, if I only knew what blessings there were in it; if I saw how it would help me, then I could bear it like a plume!"

"What shall I do with this hard, hateful duty Christ has laid right in my way?"

"Do it and grow by doing it."

"Ah, yes; if I could see that it would make me grow!"

In both these cases do you not see that what you are begging for is not more faith, although you think it is, but sight? Faith says not, "I see that it is good for me, and so God must have sent it;" but "God sent it, and so it must be good for me."—Phillip Brooks.

The 4,000,000 or 5,000,000 Hebrews living within the "pale" in Russia, constitute about half the entire Jewish race. This space to which the Jews are limited is about the size of the German Empire. It is a territory reaching 500 miles eastward from the German frontier to a line 1,000 miles long drawn from the Baltic to the Crimea, and would be ample room if Hebrews were permitted to cultivate the soil.

During the last thirty years there died in Europe alone of alcoholism a total of 7,500,00 people. That is more than were killed in all the wars of the nineteenth century. The authority for these statements is Matti Helenius, a member of the faculty of the University of Denmark, who goes on to show that in Denmark one out of every seven men who died between the ages of thirty-five and fifty-five is a victim of alcoholism.

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The Real Source of Danger.

A girl twelve years old was found in the streets of New York recently, dead drunk. Her father asked for advice for reforming his children, three of whom are now in penal or reformatory institutions. In his appeal he says that he cannot keep whisky away from this young girl. The other day she broke into one of his cupboards and stole a demijohn of the stuff and got drunk on it. A newspaper reporting this sad occurrence suggests that the best way to keep whisky away from growing children is to lock it out of thehouse, not to lock it in

---

Your first step in the direction of God is not taken when you put on your Sabbath clothes and walk demurely into your pew. No; but it is taken when you put humility upon your proud heart, and fill your hot heart full of meekness and resignation and quietness and contrition, and a broken, heavenly, holy heart. To hold your peace when you are reproved is a direct and sure step toward God. To be silent when you suffer wrong—God takes at that great moment a great step of his toward you. To let a slight, an insult, a blow, a scoff, a sneer fall on your head like an excellent oil, and on your heart like a true dessert—"with that man will I dwell," says the God of Israel in his prophet.—The Rev. Andrew Whyte, D.D.

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